TABLE 3

FODDER DISTRIBUTED IN MATRUH SECTOR, 1963

654
233

	No. of Sheep	Kg. of Barley	Kg. of Cottonseed Cakes
al-Qasr	9,958	85,392	56,928
Total Distribution	144,804	1,303,236	868,824

the cooperative societies.

243 Barley is the important staple in al-Qasr: it is used for bread and fodder. About one-half of the Bedouins plant barley on a small scale. The wealthy individuals who own large flocks of sheep plant up to 100 acres of barley. Barley is planted in October and harvested at the end of April. Two methods of cultivation are used: plowing and seeding takes place either before the rains, i.e., the 'afiir system, or, after the rains, i.e., the haraati system. After harvesting, [251] the grain is threshed and stored in two-meter deep pits (matmuura). Grain stored in this fashion can be preserved for three years.

244 The main vegetables raised in al-Qasr are onions, radishes, peppers, and mint. Mint is the only dependable [263] cash crop of those mentioned. It is used by the Bedouins [272] in tea, and tea drinking is a ceremony which takes place at all times of the day in the desert.

9: Murray E, K-3, 4 (ca. 1910-1935) 1935 MT9 Libyan Bedouin MT9
Egypt

Had the Senussi been successful in the last war, they would no doubt have brought in the 'Ibeidat or the 'Awaqir from Cyrenaica to replace the Awlad 'Ali in Egypt.

At the present day the Awlad 'Ali, especially the eastern sections near the Nile Valley, have almost ceased to be nomadic, and only the old men have memories of their former warlike habits. They suffered considerably during the Great War, but are again becoming prosperous. They now own large comfortable tents, are beginning to build houses and clear out cisterns, and are also said to be increasing in numbers.[1] So civilized have they grown that my guides, one a Sinai Arab and the other an 'Abadi, concurred in calling them "green"—not real desert-worthy Bedouins.

Perhaps as a result of Libyan influence, or more probably the better nurture and climate, they are taller, heavier, stronger, and lighter-complexioned than the lightly built Arabs of Sinai and Hijaz. Also they are much franker and more straightforward than their shifty and suspicious eastern cousins, and altogether more trustworthy. Their women only veil themselves to strangers, and talk quite naturally and cheerfully to the men of their own tribe.

They cultivate as much barley as they can, using a primitive plough drawn by camels, in the clayey hollows scattered over their very stony limestone desert, but, as the rainfall is very uncertain, a good crop only occurs every five or six years. After harvest, they exchange some of their barley for maize, which the women grind to make bread as required, and some for dried dates. The seed for next year is buried in a hole lined with straw and covered with clay, and a year's forage for the animals is set aside. The rest of the crop goes to market, and for a short time the Arab has money to buy clothes for himself and his family and at utmost need to pay off some of the numerous debts he has inherited from his forefathers. Soon he is reduced again to the clothes he wears, the tent he sleeps in, and his animals grazing in the desert.

They are great breeders of camels and sheep, and a busy traffic in these goes on weekly in the markets of Hammam, 'Amriya, and the Beheira. So they have got into the habit

[1] At the 1927 census, the Western Desert Arabs, Awlad 'Ali, Jawabis, etc., numbered 38,928 souls exclusive of those settled in Beheira. But Pacho, 100 years ago, estimated them at 38,000 souls.